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The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhīs, and in a less degree the Baltīs. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rapahū; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.*

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Countries separated by so many mountain chains; races so widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir complete—the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

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I shall attempt a brief sketch of the course of the events which led to the result above pointed out.

From time immemorial—the natives say for 5000 years—Jummo has been the seat of the rule of a Hindū dynasty, of a family of Rājās, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XII., on Languages, and Chap. XXII., in Explanation of the Maps.
category 116 End Map IV

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out Ranjti Singh's efforts for the settlement of the hill districts, we come in contact with the family who exerted for so many years an important influence in the Lāhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

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J. D. Cunningham, in his 'History of the Sikhs,'* shows that from a brother of Ranjti Dev, Raja of Jummoo, were descended, in the third generation, three brothers, Gulāb Singh, Dhiyān Singh, and Sachet Singh. These three were young men at the time when Ranjti Singh's rise to chief power at Lāhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulāb Singh and Dhiyān Singh, came to Ranjti Singh's court with the object of pushing their way as soldiers of fortune. Gulāb Singh first became a *sauir*, or trooper, under Jemadār Khushiāl Singh, a trusted servant of Ranjti Singh's. I do not know what was Dhiyān Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjti Singh, and before long was advanced to the important post of *doordilwālā* or *desulwālā*, that is to say, chief door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyān Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjti Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Sachet Singh had joined his elder brothers—became well founded.

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Gulāb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

prisoner Āgā Jān, the Raja of Rājāori, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjit Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820.

On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pānch as his principality, and Suchet Singh Rāmānagar.

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjit Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagri that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern.

As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of

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175 In the year 1843 the death of Raja Suchet Singh without
 642 issue caused the principality of Rāmnagar to fall to his eldest
 631 brother Gulāb Singh; so by this time that fortunate ruler had
 acquired all the territories included in the present boundary, with
 the exceptions of Kashmir, Gilgit, Rājāori, and Pānch, this last
 being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān
 Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 The next event that changed the boundary was the breaking
 642 out of the war between the Sikhs and the British in the winter of
 631 1845-6. Gulāb Singh had for some time kept aloof from Lāhor
 648 politics and was not involved in the court intrigues that led to the
 • 657 movement of the Sikh troops against British territory; neither did
 he hurry down with his troops to help the Sikhs as he would have
 done in the time of his old master Ranjit Singh. He kept away
 until the decisive battle of Sobraon was fought, at which victory
 declared for the British. Then he appeared almost as mediator
 between the two contending powers, for after the various revolutions
 and massacres that had lately occurred at Lāhor, and the
 late defeats of the Sikh army, there seemed to be none but Gulāb
 Singh who could shape events, who could guide the Sikh nation to
 any sensible course. The confidence of the British too he had before
 acquired; especially had Sir Henry (then Colonel) Lawrence, who
 was now one of the diplomatic officers employed in the negotiations,
 formed both a friendship for Gulāb Singh and a high opinion of his
 sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be
 found, in whole or in part, in Appendix V.

By the first, which was made between the British Government
 as represented by Lord Hardinge, and the state of Lāhor, there was
 ceded to the East India Company in perpetual sovereignty, as
 equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity,
 the hill countries between the rivers Byās and Indus. Thus all
 the countries we have been treating of, both those at that time in
 the hands of Raja Gulāb Singh, and Kashmir and others then
 directly ruled by the Sikhs, were on the 9th March, 1846, handed

But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l*.

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sīrīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary.

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